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Our Creed.

1. No Prophet after the Holy Prophet Muhammad who was the last Prophet.
2. No kafir in Islam. Whoever recites the *Kalima—Lā ilāha illallāh Muhammad-ur-Rasul-ullah*—is a member of the universal brotherhood of Islam, to whatever school or sect he may belong.
3. All humanity is one. There have been no people in the world but they were vouchsafed the Divine Light. No Muslim can be a Muslim who does not profess faith in all of them alike.

Our Aims.

1. To promote good-will and fellow-feeling between man and man.
2. To fight sectarianism among the Muslims.
3. To rid Islam from Mullaism and restore it to its pristine purity of the day of the Prophet when it meant a living throbbing urge of life, not a bundle of dead rites and rituals, forms and formulas.

THE SPOTLESS MOON

When at eve the light did fade away,
Men did grope in dark and go astray,
Without a worm to warn their way.
Wretched was all their life and sway.
When the world was dark as dark can be,
Lo! there dawn'd the moon, so fair and free,
Throwing beams from "Source of Light" on life,
That spread o'r all the realms of life,
And showed to man their treasures vast;
The dying world's awake at last.
It's thence that man advanc'd and gain'd
The heights he ne'r before attain'd.
That spotless moon is so serene!
Its light is full of peaceful sheen,
Which gets direct inside the heart,
Where it takes a seat to never part.
This moon is Al-Ameen, the man,
Who turn'd the world from dark to dawn.

Nellore

M. A. MANNAN Durrani.

“Muhammadim” in the Bible

A JEWISH SAVANT'S CRITICISM EXAMINED

[By Maulana Abdul Haq]

Just as the Divine Being is a common factor and a central point among all the nations of the world on which the unity of the various world religions can be founded, likewise among the world prophets, the personality of Prophet Muhammad occupies a position in which the diverse religions of the world find a common converging point. Every great prophet of the world has foretold his advent and exhorted his followers to rally around that World Teacher. There may be numerous points of difference among the various religions of the world. But they are all agreed on the advent of this World Teacher, who has been mentioned by various epithets by various prophets—as the Lord with ten thousand holies by Enoch, as the saviour of the bark in time of universal flood of sin by Noah, as a prophet like unto himself by Moses, as a beloved by David, as Muhammadim by Solomon and as Paraclete by Jesus.

In the ‘Prophet Number’ of the *Light* we discussed in detail the prophecy of Solomon as to the advent of “Muhammadim”. We should have thought it unnecessary to add anything to what we have said on the topic. But a contributor to the *Israel Messenger* of Shanghai has raised a few points by way of criticism of our interpretation of this prophecy. It is therefore but meet that after having invited the attention of our Christian friends towards this prophecy, we should now turn to the Jewish scholars and enquire of them as to who after all is the “Muhammadim” of Solomon who is “pre-eminent among ten thousand holies”. The first addressees of this prophecy are the Jews and they are the foremost custodians of the Hebrew language and the Old Testament. We must readily admit that in respect of the knowledge of the intricacies of the Hebrew language, Christian scholars stand no comparison to the Jewish Savants and hence it gives us special pleasure to address these latter friends and see what light we get from them on this most important research problem.

“Israel Messenger's” Criticism

The writer in the *Israel Messenger*, June 1, expresses delight at the fact that since Islam is a daughter religion in relation to Judaism, it is her right to turn to the mother religion for confirmation of her own claims. We, on our part, are nonetheless proud of the fact that like a far-sighted mother, Judaism, did not leave the Israelite nation as an orphan but bequeathed to it the good news that the Lord who is the bed-rock of Israel is coming with ten thousand holies. He would be ‘like unto’ Moses to them and also the “Muhammadim” of Solomon. The prophet foretold is the founder of Islam who brought the blessings of the old Jerusalem to the new Jerusalem of Mecca.

He, according to Solomon, is the “sweet fountain” who vindicated the holy names of all the foregoing prophets in general and the Israelite prophets in particular. The old Jerusalem attributed sinful and ugly things to its own great prophets. This new Jerusalem re-established their purity. We are therefore glad to see that our Israelite brother has in right earnest, set himself to investigate the truth about the identity of the Lord with the ten thousand holies and the bed-rock of Israel's salvation. In order to find out the identity of this promised Prophet, the Quran has laid down a test which, I am sure, will not be denied by our Israelite friend:—

يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ

i.e., Let them (the Israelites) test his truthfulness on the same standard according to which they test the prophethood of their own prophets.

Solomon's Prophecy

In his Songs 5:10, Solomon's prophecy, put in Hebrew script runs thus:—

דודי صיח די אדום דאגול מרבאבא

Translation of the verse word by word:—

דודי—my friend

סיח —bright

די —and

אדום —of ruddy colour

דאגול—Pre-eminent

מרבאבא—among ten thousand

The meaning of the verse comes to this:

“My friend is of bright and ruddy countenance and is pre-eminent among ten thousand.”

Everyone having just a nodding acquaintance with the life account of the Holy Prophet knows that he was blessed with a bright face and a ruddy complexion—not the whitish colour of the Syrians. And secondly, that at the time of the conquest of Mecca, he marched at the head of 10,000, among whom he had the pre-eminent position of a chief. These two attributes mentioned by Solomon—viz., a bright and ruddy countenance and pre-eminent among 10,000, are met with in just one personality in world-history and that is the Prophet of Islam. He and none other, therefore, is the “Muhammadim” of Solomon.

Our Israelite friend, commenting upon one word of this verse, viz., דאגול has shown it to be a derivative of דגל (Degel) and has rendered it as “flag” or “of tall stature”. Before touching this point, let us have a general view of the whole of this verse.

דודי—In this word, the י (ye) is possessive, meaning “my”.

(See page 7)

THE LIGHT

Monday, July 8, 1935

Muslim-Sikh Tension

Not Allowed

by

CENSOR

Notes & Comments

Mahatmaji on Gambling

Calling attention to the danger of gambling which is fast spreading in Bombay, especially among the high class people, Mahatma Gandhi writes in the *Harijan* :

"It is spreading like a grass fire on a windy night. Everybody is in a hurry to be rich without working. Somebody will have made the correct guess as to the ruling price for the day of some commodity. 'Why not I?' argues the gambler and rushes to his ruin. Peace is being destroyed in the once happy homes of Gujarat.

"There is no doubt that whatever one calls it, gambling is as old as Adam, and though the form and the name may have changed, the substance has not changed at all.

"The law must be against this gambling, but it is of no avail if public opinion is not behind it. It is, therefore, necessary for workers to bestir themselves as they did during the plague or as they have done for the earthquake relief. In a way, it is worse than the plague or the earthquake. For it destroys the soul within. A person without a soul is a burden upon the earth.

"No doubt war against gambling is not so simple as war against plague or the earthquake distress. In the latter, there is more or less co-operation from the sufferers, in the former the sufferers invite and hug their sufferings. To wean the gambler from his vice is like weaning the drunkard from the drink habit. This war against gambling is, therefore, an uphill task, but it must be tackled. It is bad enough in Bombay. Its inroad upon the villages is a danger signal which no lover of the country can dare ignore."

Needless to say that in this noble campaign, Mahatmaji must have the good wishes of every well-wisher of society. He is, however, perfectly alive to the difficulties of the task. From his experience in the field of untouchability, he must have realised that the work of the reformer is neither as pleasant nor as easy as that of the political leader. A political leader is the exponent of the general popular feeling and swimming with the tide, he has plain-sailing all along. Everywhere he goes, he is lionized as a national hero and extolled to heavens. The reformer, however, has to make his way against the popular feeling and hence he meets with opposition at every step. Mahatmaji's change of role from the popular leader of Non-cooperation and Civil Disobedience—programmes quite after the heart of the people—to that of a fighter against untouchability, is an eloquent commentary on this sad fact. In his former capacity, he was greeted with a roaring reception wherever he went but the same

people began to receive him with black flags and rotten eggs when he dared to turn the search-light on themselves and challenged their inhumanity to the untouchables. In declaring this second war—war on gambling—Mahatmaji rightly anticipates far greater difficulties. Bearing in mind the enormous difficulties of all work of reform, one cannot but marvel at the miracle wrought by the Prophet. One single command from his lips and a whole nation wedded to crinking and gambling was weaned off, as if overnight, from these unshakable habits :

"O you who believe! Intoxicants and games of chance...are an uncleanness, the devil's work. Shun them therefore that you may be successful." (5:90).

And, it is reported the streets of Medina flowed with liquor, and even the wine-jars were broken and there was no more gambling.

Surely, a Reformer alone is a true Patriot.

* * * * *

Converts and conversions

In an interview with a Christian missionary, Mahatma Gandhi has expressed the following views on conversion from one religion to another :

"I must frankly say that to-day communalism is using conversion to gain its ends. Various communities are out to gain more numbers. Arya Samajists, many Muhammadan propagandists and Christian missionaries have given me ample proof of this conviction of mine. Preaching pure and simple I cannot possibly oppose. I am a preacher myself. But religion is such a sacred matter that, when it is preached, the motives should be unsullied and pure. Besides, religious preaching should in the first instance be practised and lived, and unless word is backed by life I am suspicious of it. I could prove it to you that a great deal of Christian medical and educational work is not for its own sake but with a view to add people to the Christian community...If a person wanted to be out and out a follower of Christ and was at the same time devoted to his country and all the good in it, I would be the last one to oppose his conversion. But I maintain that such conversions are rare."

So far as Christian and Islamic missionary activities are concerned, we are afraid, Mahatmaji has greatly misjudged their motives in converting others to their faiths. "Communalism" and population considerations are of quite recent birth. But Christianity and Islam have both been missionary religions from their very inception. It is therefore not correct to read any ulterior motives in their proselitizing activities. Perhaps Mahatmaji has been misled by the example of the Arya Samaj which has undertaken conversion to Hinduism in spite of the fact that Hinduism is avowedly a non-missionary religion, and even to-day, orthodox Hindus would never admit converts into their fold. A Hindu is born, not made. The Arya Samaj's was therefore solely swayed by con-

siderations of numbers when they started the Shudhi movement. Mahatmaji, however, seems to have mixed up the whole thing and formed the opinion that all conversions are for the same end. This is not so. With the Musalman, it is an article of faith to show the light of Islam to non-Muslims. It is this faith that has carried the workers of this Anjuman to the western lands to disseminate the light of Islam. Surely, Mahatmaji can not say that we are out to convert people in England or Germany to swell our numbers in those lands and by our numerical strength capture the British Parliament or the Reich.

There is another aspect to this question and one on which Mahatmaji's opinion should have been far more useful. It is certainly not the missionary that has any motives in preaching Islam or Christianity. From our experience we have found that the trouble lies with the convert. It is very seldom that one comes across a conversion which is purely the outcome of conviction. Here in India, conversion has become a regular profession. It is more from the material gains that converts assess the relative beauties of the Sermon on the Mount, the Fatiha and the Satyarth Parkash. Since the introduction of the communal principle in the distribution of loaves and fishes of office, to secure votes for a seat in the Legislative Chamber or a job has become an additional incentive to conversion. We have heard of a Hindu family which sent up three of its sons for the I.C.S., examination. One was sent under a Sikh name, one under a Muslim and one under a Christian, in the hope that when communal inequalities in the distribution of the posts are going to be made good by selection, at least one of the youngmen might get a chance. This unfortunate state of things exists here in India where one's faith counts for the attainment of worldly advancement. In the West where nationality and worth are the sole qualifications for earning bread, religious conversions, if any, are genuine and the outcome of conviction. And incidentally this should also explain why this Anjuman has turned to the West for the propagation of Islam—an objection we so often have to meet. Nevertheless, even in the West, the convert's worth is sometime depreciated by some other reasons—a second marriage perhaps, or a nut loose somewhere, or even the mere love of adventure. This latter class seems of late to be growing in strength and every Tom, Dick or Harry who embraces Islam begins to pose as the champion of the world of Islam and the arbiter of the destinies of Musalmans. They try to exploit the credulity of the Musalmans. Such cases, however, are exceptions and the bulk of conversions in the West are the result of enlightened conviction.

Parsis' Disposal of the Dead

A Parsi correspondent of a Christian paper expresses resentment at "the disgust which Christians frequently manifest at the Parsi system of disposing of their dead." He quotes several Europeans who were actually charmed

with the process. We have no business to impose our likes or dislikes upon our Parsi brethren. But we know of a Parsi collector who could not bear the idea of his sweet child's body being left in the Tower of the Dead for the vultures to prey upon. He gave it an Islamic burial. He had, however, to pay for the audacity to flout the sacred system and the Parsis of the locality boycotted the funeral. Perhaps most of our readers are in the dark as to what exactly the Parsi way of disposing of the dead is. They take the dead body to a roofless hall with niches in the walls and put it in one of those niches. The vultures feast on it, till only the skeleton is left. The bones are then removed and thrown into a well meant for that purpose. We have nothing to say about it. The Parsis may please themselves. But we certainly do not feel anything like "charmed" about it.

Persia dons European dress

The other day a statement from the Persian Minister in Simla went the round of the press, calling upon all Persians in India that since Persia had adopted the western dress, all Persians in this country must also discard the old-fashioned dress and don the European suit which made for greater smartness and efficiency. Just now we learn from a report that during his speech from the Throne, the Shah of Persia expressed pleasure that from June 8 all Ministers, Deputies and officials had discarded the Pehlavi cap for the European head-dress and with it adopted the European custom of doffing their hats in salutation and on entering the House.

This reminds us of the jackdaw in the fable that put on the feathers of a peacock and began to strut in the fashion of that bird, imagining that it had become one. This is upholstery, not nation-making. We have no quarrel with the English hat. Perhaps it serves better. But no self-respecting man can put up with the inferiority complex that this apish imitation indicates. It certainly bespeaks far more self-respect on the part of the nationalist movement of India which has made the common Gandhi cap as its national head-gear and the plain home-spun dhoti as its national dress. What is a man worth if he has not the guts to stand up for his own culture and live by it and die by it. His Majesty, the Shah must be gravely mistaken if he thinks that it is the dress that makes a nation. Nations are made or unmade by the measure of national character they have in them. The wave of a Circe's wand may change the form but it cannot change the inner character. It is the greatest irony of things that everywhere in the world Musalmans look up to such artificial and shaky props for their national regeneration, whereas the teachings and history of Islam tell us that all life, all vigour, all growth and all development, all progress and all prosperity must come from *within*—that is, as a result of internal transformation of the national character. Are we not catching at these passing straws because we have let go our hold on the strong rope of God, the Al-Quran?

CHILDREN'S OWN PAGE

Vaswani's Homage to Muhammad

'The greatest gift the hero here leaves his race.
'Is to have been a hero.'

These pregnant words of George Eliot come to my mind as I think of Muhammad.

Him I revere as a hero,—one of the greatest heroes of humanity.

Islam, like other world-religions, is split up into sects. Islam has 72 sects. Yet they all unite in paying homage to Muhammad.

And I a child of un-Islamic influences, I pay homage to him this day,—sacred as the day of his birth-anniversary.

When will Hindu society celebrate the day and invoke its blessings?

It is the essential humanity of Muhammad which is, to me, his greatest fascination.

'All actual heroes are essential-men',—said Browning. And Muhammad was essentially, a man. He claimed to be no supernatural figure. He claimed to be a servant of the Most High.

He reckoned himself in the rank of the 'illiterate'. God has lifted him to the rank of the world's illustrious ones.

The word Muhammad means the 'praised one'. Millions praise him to-day from one end of the world to the other. Millions utter every day the prayer—

'Allah is the only God and Muhammad is His prophet.'

In a dark period of the world's history he came. He came to bear witness to the One Allah. On Him he meditated in that cave among the foothills of Mount Hira. Of Him there came to him the word to go forth amongst men and give them His message. To Him his faithful spirit testified in the streets of Mecca and on the battle-fields of faith and in the midst of all dangers and difficulties, all trials and tribulations. His uncle asks him to follow the counsels of prudence and keep quiet. To him Muhammad speaks the following words and then bursts into tears:

"Though they gave the sun in my right hand and the moon in my left to bring me back from my undertaking, yet will I not pause till the Lord carry my course to victory or till I die for it."

He is insulted every day—insulted, persecuted. He persists in a lonely

course. He is a hero. He is a servant of God. 'The path of service', writes Ibsen, 'is not the path of popularity.'

And when in his 62nd year, he is on his death-bed and in deep humility he asks: 'Oh Allah! Have I not fulfilled my mission?'—the faithful who surround him in one voice answer—'Ya Allah!'

Yes.—Muhammad fulfilled his mission.

Muhammad was faithful to the word he pledged to Allah. Muhammad's cause is no longer lonely. Muhammad's message lighted the darkness of the middle ages in Europe. Muhammad's message inspired the culture of the great universities of Cordova and Seville. I have elsewhere indicated what Muhammad's message has meant for India. It has been a force in the life of Asia. It has been the inspirer of mystics and 'dervishes'. One of them was the woman Saint, Rabia, who sang rapturous songs. In one of them she pours out her heart in the following words—

'O God! If I worship Thee for fear of Hell, let me be burnt in Hell. If I worship Thee to win paradise, let me not enter Paradise.'

'But if, O Lord! I worship Thee for Thine own sake, withhold not from me Thine everlasting Beauty'.

I know of no nobler vision of spiritual life than what these words enshrine. Homage to him who inspired seers and saints like Hafiz and Rabia! Homage to Muhammad! His name is a call and a consecration to the nations.

T. L. Vaswani.

"Islam was the first religion that preached and practised democracy, for, in the Mosque when the call from the Minaret is sounded and the worshippers are gathered together, the democracy of Islam is embodied five times a day, when the peasant and the king kneel side by side and proclaim, "God alone is great." I have been struck over and over again by this indivisible unity of Islam that makes a man instinctively a brother. When you meet an Egyptian, an Algerian, an Indian and a Turk in London, what matters it that Egypt was the motherland of one and India the motherland of another?"

—Mrs Sarojini Naidu.

(Continued from page 2.)

דוד means friend, but in Hebrew it applies particularly to a friend who is the brother of one's father—*viz.*, uncle. In the dictionary of William Gesenius, it has been rendered as :

1. Love.
2. Object of love, one beloved, a lover, friend.
3. A friend, specially an uncle, father's brother.

With the suffix ה (ie, the feminine ha) it becomes דוד which means both "father's sister" and "paternal uncle's wife." (See Ez. 20 : 6, Lev. 18 : 14 ; 20 : 20)

Thus it is obvious that in this verse, Solomon points out the first mark of identification of his beloved as being his paternal uncle. This refers to Ismael who stood to Solomon in the relation of uncle and from Ismael's seed was born the Prophet of Islam. In plain words Solomon says that the promised prophet was to be his Ismaelite beloved, not Israelite.

ע—This is the second word of the prophecy. It means bright, brilliant, shining. In Arabic such a countenance is called ضاحك. Here Solomon gives the second mark of identification of his beloved—*viz.*, that he will have a bright face.

די—The third word of the prophecy, means "and".

אדמו—The word is derived from אדם which means "ruddy complexion." That is, the beloved's complexion is not to be white. It would be reddish and full of lustre.

דגול—Our Israelite friend has shown it to be a derivative of דגל (Degel). According to the dictionary it means :

"To set up a banner, to erect a standard, conspicuous, pre-eminent."

Thus the word in the prophecy means a "pre-eminent, distinguished person." Even if the word is taken in the sense of a "flag" as suggested by our Israelite friend, it means, according to Biblical idiom, "pre-eminent". In this same song (2 : 4) we have :

וי דגלו דיבא

i.e., "His flag on me was love". In other words "I am proud of his love or I am distinguished for his love."

In this same song (6 : 4), the word "flags" has been used in the sense of "conquerors." Our friend's view that the word דגול means "of tall stature" is not correct. It means pre-eminent.

Testimony of Jewish Scholars

The translation of the Bible published by the Jewish Publication Society of America renders this verse as follows :—

"My beloved is white and ruddy and pre-eminent above ten thousand."

Thus דגול here does not mean of "tall stature" but "of overtowering personality".

Our friend has further pointed out that in interpreting a prophecy we must not take it in a literal sense ; for it is a poetical piece and poetry is mostly couched in the language of metaphor. This very mistake, however, has been committed by our critic when he takes דגול in its literal sense of "tall stature", whereas, as a matter of fact, it indicates "pre-eminence".

Second point of Criticism.

Our Israelite friend further says that in Hebrew the word is not "Muhamadim", but "Mahamudim". Now with regard to this, we must say, that in the face of so many other marks of identification, all pointing to the Prophet of Islam, mere variation in vowels, should carry no weight. If, however, our friend insists on it, we would point out that in Hebrew, vowels were introduced only as late as the 8th century A. D., two hundred years after the advent of Islam. Use of vowels was not in vogue in previous times. The result was that, thanks to these later-day compilers of vowels, many words were bungled up through wrong vowels, which, consequently, are inexplicable according to Hebrew grammar. Does not the learned writer know that this wrong vowelizing has played havoc with an important word like יהוה Yehova and no one to-day can say what exactly its correct pronunciation is. Likewise no one can tell the correct pronunciation of David's name—whether it is Dawid, David or Dawood.

Nevertheless, we would prove that the word is not "Mahamudim", as suggested by our critic friend but "Muhammadim". A padre friend from Madras, replying to this very article in the columns of the *Epiphany* of Calcutta, several times uses the word as "Muhamadim". All the editions of Hebrew Bible that we possess put the word as "Muham-madim". Not one gives it as "Mahamudim". If our friend should so desire we can reprint its photograph for his satisfaction. The word "Mahamudiha", pointed out by him occurs in Jeremiah (1 : 7) and has nothing to do with the present discussion.

Is Muhammadim plural ?

Our learned critic finds another fault with our interpretation—*viz.* that "Muhammadim" is plural and hence it cannot be the name of a particular person. He is not prepared to agree that like Elohim, the "im" in "Muhammadim" is for dignity and majesty. He concedes that in Elohim, the suffix im indicates, not plurality, but majesty ; but he treats this as a solitary exception. In support of this view, he says that Jews also use the singular form Eloha. We fail, however, to follow how God can both be singular and plural. Our friend must, however, know what Jewish scholars think about it. One authority writes :—

"It can hardly be doubted accordingly that the singular Eloha is only an artificial restoration based on the plural Elohim".

Thus Eloha in singular form is of new coinage and hence its use is found restricted to poetry or in some later books. In the whole of the Bible it has been used 57 times. Out of this it has been used 41 times in Job's poetical compositions and 16 times in similar poetical pieces and later writs.

To say that Elohim is the solitary exception and everywhere else in the Bible "im" has been used as a suffix of plurality is not correct. In the Bible there are many names which are dual or plural in form but they refer to a particular town or place, such as:—

Adithaim, Adoraim, Eglaim, Kilizaim, Mizraim, Akrabbim, Gederothaim.

"Im" indicates majesty.

If in the Hebrew language it is admitted that "im" sometimes indicates "majesty", such use can not be restricted to just one word, Elohim. To say that since the Jews also speak of God as "Eloha" in singular, hence "Elohim" must be taken in the sense of majesty, not of plurality, can not hold much water. A Christian may retort that the plural use "Elohim" in the Bible points to God the Father, God the Son and God the Holy Ghost and the use of Eloha in singular indicates Unity in Trinity.

Another point to consider is that where a noun is followed by a singular verb or singular pronoun, it must be treated as singular, even though its form may be plural. This verb or pronoun should be the deciding factor. For instance, if Elohim were followed by a plural verb or plural pronoun, we would take it to refer to the false gods, and not the One True God. In the Song of Solomon in which the verse under discussion occurs, the beloved mentioned by Solomon, has been throughout the Song, followed by a singular verb, and a singular pronoun. Consequently the "im" in Muhammadim indicates majesty, not plurality.

Even if "im" in Muhammadim be a suffix of plurality, we can still prove that it refers to the Prophet Muhammad. In the Hebrew Bible, plurality in nouns is sometimes used to indicate abundance. For instance *עֲרַבִּים* is the name of a particular place (Numbers 34 : 4). Likewise in Judges (1 : 36), there is "im" of plurality but it refers to one particular place. 'Aqbrab means scorpion. 'Aqrabim is its plural, but it refers to a place to the South of Judea where scorpions are found in abundance. According to this rule, Muhammadim would mean one who is an assemblage of all virtues.

Ever since this prophecy has been published it has bestirred Christian and Jewish circles. Our Christian critic of Madras says that "Muhammadim" has been used in several places in the Bible and hence it refers to no particular person. Our Jewish friend, however, tells us that it has nowhere been used in the Bible. We stand on our own research that the word "Muhammadim" has been used in the Bible, but that it has been used only once in the verse in Solomon's Song and its correct pronunciation is "Muhammadim" not "Maha-

mudim". Our Jewish friend after reading it as "Mahamudim" makes a further mistake in rendering it as "covetous people". Does Solomon sing the praises of "covetous people" in the whole of this song? Notwithstanding many changes in the Bible, the latest version of the translation of the Bible published by the American Jewish Publication Society, clearly renders the verse as:—

"His mouth is most sweet, yea, *he is altogether lovely*. This is my beloved, O daughters of Jerusalem".

In the italicised passage in this verse, both the pronoun and verb used are singular. The only change, we would suggest in this rendering is that instead of "lovely", it should be left as "Muhammadim", the actual name of the beloved fore-told. To coin a new translation in the face of this standard one is simply to confuse the issue.

(Continued from page 16)

نفس واحد. Does this oft-recurring expression "نفس واحد" refer to "amoeba" which is the most elementary form of life known to our planet or Adam? Imam Razi interprets the expression as "the same essence" and Moulana Mohd. Ali has followed that great commentator. Sir Syed Ahmed Khan shared the same view.

▲ We have already dealt with this question. We don't think it means Adam. We endorse the other view that it means "essence".

A. H. Bukhari, Colombo

1. At a lecture delivered recently at the Central Y.M.C.A., on the above subject, it was emphasized that a large number of human lives could have been saved if only there were enough volunteers who would ungrudgingly give a portion of their blood for the sake of their fellow creatures, and before giving the matter further consideration, may I know through the medium of your paper whether or not, according to the tenets of Islam, a Muslim could be infected with the blood of a non-Muslim, whatever the physical seriousness of the patient may be.

▲ We think there is no harm. The only care that should be taken is that the blood injected must be free from all infectious disease germs.

How to Help

1. Pass your copy of the *Light* on to others.
2. Make your friends Subscribers.

MANAGER

OUR BERLIN MISSION ACTIVITIES

Muslims in Yugoslavia

Dr. S. M. Abdulla, Imam of the Mosque at Berlin, writes :—

Under the auspices of the German Muslim Society, Berlin, a very interesting and inspiring lecture was delivered by one of the members—Dr. Klop vom Hofe—on the 3rd of May, at 8 P.M. The heading of his address was "With the Muslims of Yugoslavia." Perhaps our readers are aware of the fact that on the occasion of the last Id-ul-Fitr Mr. Kemaloviea—a prominent personality of Yugoslavia, who was also Mayor of Mustar for ten years—addressed a huge gathering in the hall of the Mosque on the subject of "Muslims in Yugoslavia." After this interesting discourse of the learned Mayor we made it a point to arrange some similar lectures dealing with the life and conditions of the various countries. Accordingly in April we had a lecture from Mrs. Taisen on China and Japan and now in May, Dr. Hofe, in order to get first-hand information about the Muslims in Yugoslavia, himself undertook a journey through the land. He was deeply touched by the simple life of Muslims there. About one-tenth of the population of Yugoslavia is Muslim. He was much impressed by the Muslim hospitality and their mode of life. The learned speaker said: "One could see and compare both the Eastern and Western cultures and civilisations in that land. The people there are not so advanced and educated, but there is an awakening for progress and advancement." The speaker, however, expressed the desire not to destroy root and branch, the old culture and civilisation and replace it by the so-called modern one, but only to discard what was detrimental to the healthy growth of the nation and her solidarity, and to assimilate all that was good and wholesome in the European society. He illustrated his lecture with numerous slides and interesting pictures and found a great appreciation from the hearers. The meeting was presided over by Dr. Hamid Marcus, President of the Society. The Imam of the Mosque recited from the Holy Quran. After the meeting the guests remained together for another hour or two and had very cosy and congenial talks with each other.

Executive Committee meeting of the German Muslim Society was held on Tuesday, the 7th April. The main object of the meeting was to discuss the celebration of this year's Milad-un-Nabi. June 14th was fixed as the date for the said festival. The Imam of the Mosque succeeded in securing the services of a well-known orientalist Professor Dr. Schaefer, Director of the Oriental Seminary at the Berlin University for a lecture at this occasion. The programme would include recitation of the Holy Quran, welcome speech by the Imam of the Mosque, short speeches by the representatives of various nationalities, songs in various languages

into the praise of the Holy Prophet. The question whether admission to the celebration should be free or not aroused some discussion. Finally it was decided to collect voluntary donations from friends and make the auspicious occasion accessible to all who may turn up to pay a homage to the blessed memory of the greatest man of the world.

Another item of this month's programme was a social gathering which took place on Friday, the 17th of May at 8 P. M. The number of those who turned up was far beyond our expectation. Both the rooms were packed to their fullest capacity, so much so that there was no room to move about and some friends had to keep standing for a considerable time. A German Muslim—Mr. Amin Boosfeld recited a poem in Spanish relating to the time of the Moor's reign in Spain. Mr. Azeez Mirza recited some verses from Iqbal's poetry, which was followed by a short speech of Professor T. C. Roy of the Oriental Seminary, Berlin. The guests appreciated very highly the lofty ideas and soaring thoughts expressed by the poet.

It may be of interest to know that we are in close touch with many other Muslim organizations and centres in Europe, especially where German language is spoken or understood. Two such places of special note are Austria and Czechoslovakia. Last year we were able to announce the happy news of the conversion of some Austrians to Islam through "Orientbund" Vienna. Now this month brings another happy news of the conversion of eleven persons to the Faith of Islam, through the efforts of our friends at Prague. Our literature especially the "Moslemische Revue" is sent to all these places free of charge. On account of the financial difficulties the publication of this valuable journal was delayed, which resulted in various inquiries from friends here and abroad. Finally we have been able to publish the first double number of the current year and hope, through His Grace, to be able to continue the publication in future too.

The Friday prayer, religious instructions to the Muslim children and other activities of the Mosque and the mission were conducted as usual.

DOUBLE NUMBER

Subscribers of the 'LIGHT' may kindly note that this issue is a Double Number Combining Nos. 26 & 27. There will be no issue of July 16.

Manager

WOMAN'S RIGHT OF DIVORCE

HYDERABAD GIVES LEAD

The Muslim Divorce Bill, introduced in the Hyderabad Legislative Council by Mr. Khaleel-uz-Zaman Siddique, Bar-at-Law, M. L. C., if accepted, will be an important event in the history of legislation relating to the matrimonial rights of Muslim women. H. E. H. the Nizam's Government have appointed a Committee to consider it, which has circularised the Bill to elicit public opinion.

The main provisions of the Bill relate to the grounds for divorce, which include all forms of impotence on the part of the husband or any disease or illness from which he may be suffering for more than a year, that makes him unable to carry out marital duties, and includes also all kinds of ill-treatment amounting to cruelty. Divorce may be granted when the husband has disappeared or has not been heard of for some time; or has been sentenced to a term of long imprisonment and the wife has sufficient property of her own for her maintenance, or when he has arranged therefor; and four years had expired from such disappearance or imprisonment.

Sec. 5 provides that when a marriage has been contracted on behalf of a minor by a guardian or the minor's father or grandfather, the marriage shall not be binding unless it is expressly or impliedly confirmed by the minor on attaining puberty. It is secured by another section, (Sec. 7) that any change of religion with the object of evading marital duties or terminating marriage relationship shall be ineffective.

Objects and Reasons

The Statement of Objects and Reasons surveys the history of matrimonial relations in Muhammadan Law. It is pointed out that a husband is only the senior member of a marriage partnership, and that the wife's rights against him are just as enforceable as his rights against her. He can himself enforce some, while for others he must approach the Kazi. He can divorce ('Talāk') her with or without any reason; also by way of 'Eala' or 'Zihar.' The former is an oath not to go to his wife, and the latter is a form of expression of divorce. It is doubtful whether the two forms in themselves form a part of Anglo Muhammadan Law and whether they will be enforced by the courts in British India. In both cases, the marriage is not terminated without the intervention of the Kazi. 'Khula' and 'Mubarah'—also terminate marriages, but by the consent of both the husband and the wife. Here also the Kazi's intervention is not necessary, but the wife cannot by her own act or conduct and without the consent of the husband bring about a termination of the

relationship. She can, however, obtain judicial divorce ('Tafrik') through a Kazi on the ground of her husband's impotency, disease or cruelty. The Quran and the Hadis support the woman's case, but this branch of the law is completely based on the 'Fatwas' of Imams of the first order. Mr. Siddique points out that the Fatwas differ in the various schools as to the ground on which a wife can approach the Kazi for judicial divorce. The Maliki interpretation is most favourable to the wife and the Hanafi occupy the other end; Hambali, Shiah and Shafi hold a middle course. Mr. Siddique discusses the differences in great detail, and concludes that the fact that a modern Kazi (a court of a civil nature) cannot compel the husband by punishment to provide for his wife, has made all the difference. If this branch of the criminal and civil Muhammadan Law is enforced in its entirety, there is no hardship even under the strict Hanafi interpretation. But the Muhammadan Criminal Law is not enforced in any part of India, adultery is not a crime, and the wife's rights cannot be enforced under the criminal jurisdiction (except claims for maintenance).

Mr. Siddique points out that the woman under any form of separation recognized by the Muhammadan Law is absolutely free to remarry and there is no difference of opinion on this point. The Quranic commands are:—

"When ye divorce women and they have filled their prescribed time, either retain them with humanity or dismiss them with kindness, and retain them not with violence."

The best interests of the parties was the sole consideration for granting separation.

The purpose of the Bill

The Bill is intended to carry out the policy and injunctions of the Muhammadan Law. Sections relating to "Option of Puberty," etc., make a slight but important variation in the matter of procedure only and are peculiarly suited to the present constitution of the courts of law and the rules of evidence. Section 7 is important because there is in India absolute freedom to change one's religion bonafide, and that very reason justifies strong interference when the change is only colourable and dishonest. Mr. Siddique expresses his opinion that to preserve law from foreign matter is to establish uniform and clear law, with authoritative and unambiguous declaration. Any delay to embody the amendments so as to free the laws from doubtful interpretations is fatal to their preservation. The Sarda and similar Acts cannot long be resisted. In the absence of any lead, the courts have gone astray, and what is actually administered is very often quite different from what is really intended. Mr. Siddique says that there is no reason why British India should be followed in a matter in which Hyderabad can give the lead.

HOW THE QURAN WAS COMPILED

[Extracts from an article by the late Maulana Muhammad Ali in his *English Weekly, The Comrade*.]

The whole of the Quran was written down in the life time of the Prophet by his own direction. As soon as a verse was revealed it was taken down on a fragment of paper or tablet or a palm branch shorn of leaves or skin or parchment or piece of leather or a shoulder or rib.

The whole of the Quran was committed to memory by a large number of Muslims in the Prophet's life-time, and for this purpose its gradual revelation in the course of twenty-three years had afforded great facility.

Soon after his death the Prophet's first successor, Hazrat Abu Bakr, at the strongly urged recommendation of Hazrat 'Umar, ordered the collection of all the fragments of the Quran and their being taken down in writing.

Nothing was allowed to be copied except from what had been written in the presence of the Prophet, and memory alone was not trusted.

Nothing was allowed to be written unless already a fragment in writing supported the memories of the Muslims, and two witnesses were required to attest that they had heard the Prophet repeat that text.

The ninth Chapter of the Quran was one of the very last to be revealed and its last portion was not copied into the volume until a search had been made and the fragment on which it had been taken down, and which had, perhaps, been lent for transcription and not returned until then, was at last found with Abu Khuzayma, one of the Companions of the Prophet.

So long as the Recipient of the Divine Revelation lived, the whole of the Quran could not be written in a single volume.

The arrangement of the verses and the chapters had already been made by the Prophet in his own life-time. The collection of the Quran in the time of Hazrat Abu Bakr meant that he had all the fragments collected and compared with the Quran as memorised by the Qurra and others from the Prophet's own recitation, and when the comparison showed that the collected fragments and human memory completely tallied, he had fragments thus attested, transcribed in the order of the revelation authorized by the Prophet.

The copy thus made remained in the

possession of Hazrat Abu Bakr and after his death, in that of his successor Hazrat 'Umar. After the latter's death, the copy was transferred to the custody of his daughter Hazrat Hafsa, one of the widows of the Holy Prophet.

When Hazrat 'Uthman succeeded Hazrat 'Umar, one of his generals, Hazrat Huzayfa, informed him about the great controversies and quarrels that arose out of the variations in the modes of reading certain words in the Quran, and he desired Hazrat 'Uthman to prevent it, lest Musalmans too in the course of time, come to differ with regard to the Quran as the Jews and the Christians differed with regard to their Scripture. The Prophet had therefore told them, "Recite it in the manner in which you find it easy to do so."

The Khalifa appointed a syndicate of four including Zayd Ibni Thabit, who had transcribed the entire Quran into one volume in the Khilafat of Hazrat Abu Bakr, to make more copies from the copy in the safe custody of Hazrat Hafsa, and ordered the other three who belonged to the tribe of Quraysh, that when they differed in their manner of reading with Zayd who was only a Medinite, they were to write it, "in the language of Quraysh, for it is in their language that the Quran was revealed."

To prevent controversies and quarrels even over such slight differences, Hazrat 'Uthman thought it expedient to put a stop to all variations by circulating copies transcribed and superintended by competent men under his own order; and suppressing all private copies which contained such variations, he, "sent to every quarter one of the copies thus made, and ordered all other copies or leaves, on which the Quran was written, to be burnt."

Thus if Hazrat Abu Bakr was the Jami-'ul Quran (جامع القرآن) the collector of the fragments of the entire Quran into one volume, Hazrat 'Uthman was the Jami'un Nusus-ul-Quran (جامع النصوص القرآن) gatherer of people on one reading of the Quran.

Every copy of the Quran made since then, has been a copy of one of the copies made by order of Hazrat 'Uthman.

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Letters to the Editor

A VOLUNTEER FOR JAPAN.

DEAR SIR,—Having seen an article "The Land of the Rising Sun" by A. J. Khaleel, B. A., B. L. in your leading paper *Muslim Revival* of March 1935, I am deeply interested in foreign missionary movements. I shall be much obliged if you could advise me in any way it may be useful to me.

1. I want to join some leading Muhammadan missionary society working in foreign lands such as Japan, Poland, and Yugoslavia.

2. My age is 39. I am married and have four children.

3. I am of Muhammadan, Suni sect, Shafi Mazhab.

4. I can afford my maintenance.

5. My knowledge in Urdu and Arabic is poor but very fair in English and fluent in Burmese.

6. I come from a very old family of Thayetmyo town, Burma and my people are peaceful, decent, loyal and well-to-do.

7. If I am to be helped by a missionary Society, to what extent may I expect?

8. If I am to maintain myself, how much per month is required (approximate expense and passage) (a) to Japan (b) to Poland (c) to Yugoslavia?

9. How shall I arrange for my travel such as passport, etc?

10. If in foreign land, to whom would you recommend for assistance and help?

11. Is there any specific qualification to join in foreign missionary movement? The favour of a complete and useful information is earnestly requested.

Thayetmyo (Burma). A. SULEMAN ABUBEKAR.

[In order to qualify yourself for missionary work, we would suggest that you should devote at least a year to the study of Islam, preferably at the headquarters of this Anjuman at Lahore, where youngmen from far-off lands like Albania, Java and Trinidad come for such training. Japan is quite a good field. You should get into touch with the Secretary of the Ahmadiya Anjuman Ishaat Islam, Ahmadiya Buildings, Lahore.—EDIT.]

JEWES AND ISLAM

MY DEAR Mr. YAKUB KHAN,—I have to acknowledge receipt of your esteemed favour of the 8th ultimo, and wish to thank you for your prompt reply. It is indeed a source of gratification to me to find that you hold such enlightened and liberal views and it is my heartfelt prayer that would there were more progressive leaders like you who would transform this world from a Vale of Tears to a planet housing a fraternity of nations advocating the Fatherhood of God and the brotherhood of man.

It has always been my deep desire to bring my Mohamedan and Jewish brothers to recognize their common origin. I have striven my utmost to show my co-religionists that Islam by Divine Providence will be the means of establishing together with Judaism the reign of Rab Il-Alamin and thereby banish paganism from our midst.

I have worked hard to evaluate the Rassoul's work as that of a prophet who had done a momentous task to rescue half the globe from idolatry and have pleaded that a recognition of this truth is essential. I am delivering next week an address on Mohammed before a large gathering of Chinese, Japanese, Indians, Muslims, Jews and Christians, which is the third of the series of addresses on the Founder of the Faith. It will be a source of gratification to me, if it pleases God, to see that my work will be blessed with success to bring about a fraternization of Jews and Muslims and others together.

Dr. Sheldrake's diatribe against us, has rendered me aghast at the depths to which a man can sink. How thoughtlessly does he allege that Jews are bent upon destroying Islam! How can we forget our debt to our Muslim brothers who gave us a sanctuary against Christian persecution? If we were to destroy Islam, which God forbid, how could we ally ourselves with those whose religious beliefs and outlook on life are so opposed to ours? The salvation of the human race rests with Muslim and Jewish co-operation in establishing the kingdom of Al-Rahim and proclaiming the one truth of God's Oneness, His omniscience, His omnipotence and His omnipresence.

It would be foolish of me to indict Islam by the conduct of one man. If we are to judge Islam, it is only by the standard of such enlightened leaders like you who are truly followers of the real Islam of Al-Rassoul.

Shanghai (China)

N. E. B. EZRA.

Editor, *The Israel Messenger*.

FREE LITERATURE FOR JAPAN.

SIR,—In the *Iman* of Patti, dated June 22, there appears an article on the "Present position of Islam in Japan." The writer is Moulvi Nurul Hassan Saheb Birlas, an Indian Musalman who is employed as a professor in one of the Colleges at Tokio, Capital of Japan.

He contradicts the news current in India that the King of Japan has embraced Islam and twenty thousand Japs have accepted the faith.

The writer has given detailed account of the national, social, educational, political and religious customs and ideals of the Japs. He is also of opinion that if pure Islam of early days is presented to Japs, there is no reason why they should not accept it. The Japs are very fond of reading books and newspapers and are interested to know something about Islam.

He considers that Indian Musalmans alone are capable of taking up the duty of propagation

of Islam in Japan. But the Ulema of old school, he says, have very narrow views and they have lost the quality of toleration, power of controlling their feelings, and the power of forbearance regarding the difference of opinion in religious matters. Therefore he suggests that men who are armed with the weapons of Eastern and Western education should be selected for the task. He suggests those Indian Musalmans who have already undertaken the onerous duty of starting Islamic Missions in England and other Western countries and converted a number of people to Islam. They should be invited to shoulder the responsibility of propagation of Islam in Japan also. He says that English is a compulsory subject in the schools of Japan, so every educated Jap is conversant with English language. Therefore he suggests that magazines, papers, books, pamphlets, tracts on Islamic literature in English may be supplied to the libraries of Japan.

Mr. Editor, I request you to open correspondence with the writer of the article without any loss of time regarding the supply of Islamic literature of your Anjuman to the libraries as suggested by him.

In my humble opinion a set of following books (1) a copy of English Quran, cheap edition, (2) Life of the Prophet, (3) Early Caliphate, (4) Teachings of Islam, may be supplied to libraries of important cities and towns in Japan. After gathering necessary information, if your Anjuman approves of my suggestion regarding the books and the literature to be supplied, I promise to contribute a sum of Rs. 100 or more for the purpose. I request you to publish this letter in the *Light* for the information of the subscribers and readers of the *Light*.

Masulepatum.

MOHD. IMAM-UD DEEN.

[We strongly commend the suggestion to the publicity bureau of the Anjuman. The establishment of a regular mission in Japan may take time. But there is no reason why supply of literature as suggested by our esteemed friend should not at once begin. The Anjuman has already undertaken to supply "sets" of literature to members of Orientalists' Conference coming off in Italy. The same should be extended to Japan as well and at least every library there supplied with a "set". If a list is opened to carry out this programme, we are sure, there would be many who would like to take part in it.—Editor]

PROPHET DAY AT SHILLONG.

SIR,—In order to celebrate the Birthday Anniversary of the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him), a huge public meeting of the followers of all denominations of Faith was held, under the auspices of the Islam Mission, Shillong, in the Quinton Memorial Hall, on the 14th June, 1935. Mr. S. P. Desai was in the chair; and the following gentlemen spoke, one after another, on various aspects of the Holy Prophet's great

life and sublime teachings:—

- (1) Maulavi Shamsul Husain.
- (2) Maulavi Abd-us-Samad, B. A.
- (3) Mr. Jamil Ahmad, B. Sc.
- (4) Mr. A. R. Quraishi, M. A.
- (5) Mr. Muhiuddin Ahmad, B. A.
- (6) Maulavi M. Maqbul Husain.
- (7) Mr. Sharafuddin Chaudhury, M. Sc.
- (8) Hon'ble Maulavi Faiznur Ali, B. L.

Lastly, a very enlightened and instructive speech was delivered from the chair. The meeting then terminated with a vote of thanks offered to the President and the gentlemen present by the Hon'ble Maulvi Abdul Ham Shillong.

Abdus Salam,
Secretary, Islam Mission

FIRST MUSLIM LADY GRADUATE ASSAM

SIR, — Miss Halima Khatun, daughter of Wahid Ali, of Shillong, has obtained this the B. A. Degree of the Calcutta University. She appeared from the Cotton College, Gauhati and had Economics and Philosophy for Optional Subjects. She is the first Muslim lady from the Province of Assam to pass B. A. Examination.

Mr. Ali had to meet with many an obstruction in giving Western Education to daughter. The blind prejudice of the ignorant folk was deadly against him; and but for strong moral courage and uncommon zeal learning which he possesses, it would have been impossible on his part to educate his daughter in modern Arts and Sciences. It is a fact admitted even by the staunchest and most orthodox (?) Mullah that the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him) teaches that the acquirement of knowledge is duty incumbent upon every man and woman in Islam—"Talabul ilm farizatur 'ala kulli Muslimin wa Muslimatin" (Hadis). But one wonders to find how the Muslim community of our country to-day accepts this command of religion as a prohibition. It is this perverted and awkward mentality of the present-day Muslims of our land that was wholly responsible for all the derision and *Fatwas* of *Kufr* (decrees of infidelity) by irresponsible persons which was hurled, from the time Miss Halima entered her College life, not only at herself, but also at her high-minded father. It is, however, very happy that they were not daunted for a moment at these fatwas nor have we heard, on the other hand, of any organised opposition from the Muslim public. There were some enlightened and sensible people who thought it proper never to deride or cut pinching remarks, even if they could not pick up the boldness to utter a word of encouragement. This will show that though very small, a section of the Muslim community have now come to understand the real meaning of the Islamic teaching with regard to the acquirement of knowledge, which, by the bye, is compulsory for all alike, and knows no

distinction between male and female. But inspite of this, and inspite of the fact that this educated Muslim lady never violated any principle of the Islamic *Shariat*, it was too difficult for her to save herself entirely from the hatred of the ignorant mass of the community. It is no wonder that all sensible persons should lose every respect for such a community, and that the Muslim Missionary should very often be interrogated by the non-Muslims: "If Islam is so noble, why are the Muslims so degraded?" It is very difficult to make them understand that it is no justice to estimate the value of Islam from the life and condition of the present-day Muslims who do not live up to the injunctions of their great religion.

However, brought up under the care and influence of her God-fearing father, Miss Halima has got a deep love and regard for Islam. A pious and enthusiastic follower of the noble teachings of her beloved Faith, she does not succumb to the narrow-minded views against her religion, and is going to prepare for the highest Degree of the University. The enlightened and broad-minded section of the Muslims of Assam know and feel that Miss Halima Khatun has raised them in the estimation of the civilised and progressive nations.

ABDUS SAMAD

PROTEST AGAINST CLAUSE 299

Mr. Shafi Daoodi, in furtherance of the statement recently issued jointly by Seth Haji Abdullah Haroon, and himself states:—

Clause 299, originally 285, of the Government of India Bill has greatly perturbed Muslim India. I, as a Muslim, think it my duty to apprise my co-religionists what great danger lies ahead if this clause is allowed to remain as it is. My reason for starting this agitation at this stage of constitutional Reforms of the Government of India, lies in the deep-rooted desire that I have, to live and let live every individual and every group inhabiting this wonderful world of ours, a life of honourable existence.

After the bitterest experience of all that could count one of the great groups of India, representing all shades of political opinion assembled under the presidency of His Highness the Aga Khan and resolved on January 1, 1929, that Separate Electorates for the Mussalmans 'is essential in order to bring into existence a really representative democratic government,' and that they 'cannot be deprived of that right without their consent.'

After all the struggle that followed His Majesty's Government gave that ever-memorable Magna Carta, the Communal Award on August 4, 1932, upon the basic questions of method and proportion of representation and made the announcement in its paragraph 6th:—

"Provision will be made in the Constitution itself to empower a revision of this electoral arrangement (i) after ten years (ii) with the assent of the communities affected and (iii)

for the ascertainment of which suitable means will be devised.'

The White Paper

Later on, the well-known White Paper of March 15, 1933 further strengthened the above principle in the paragraph 49 and added:—

"His Majesty's Government in the Award pledged themselves not to vary their recommendations to Parliament on this subject save with the mutual agreement of the communities affected and themselves to take no part in any negotiations initiated by the communities with a view to revision of the decision."

Subsequent developments in the House of Commons on this exceedingly important point are revealed in the letter written by Mr. Warris Ameer Ali, the illustrious son of the late lamented Rt. Hon. Syed Ameer Ali, from London on May 21, 1935. The knowledge that the Communal Award is at the mercy of the votes of the Legislatures of British India and the British Government has upset the Mussalmans to a degree incomprehensible by those who are not affected by it.

I have not doubt that His Excellency the Viceroy who has ever before shown his great solicitude for the inter-communal peace and concord in India will again rise equal to the occasion and exert all his influence in his homeland to keep intact the integrity of the great pledge given to the minorities. His Excellency must be aware that the Mussalmans as a community feel very suspicious of the provisions relating to this matter in the India Bill at present in the House of Lords and no amount of explanations save plain words in the India Bill itself affirming the pledge given in the Communal Award on the three points stated above can retrieve the position.

M. A. O. GIRLS' SCHOOL, CALCUTTA

Prophet-day Celebration

SIR,—There was a large gathering of Muslim ladies to celebrate Yauman-Nabi or Prophet's Day at the M. A. O. Girls' School, 168-1, Lower Circular Road, Calcutta, on Friday the 14th June 1935 at 4 P.M. About four hundred ladies attended the meeting among whom were many prominent ladies of Calcutta.

Mrs. H. A. Hakam, Foundress Secretary of the School and organiser of the Yauman-Nabi in Calcutta for the Purda ladies which is celebrated every year at the School in accordance with the general celebration all over the world began the proceedings with recitation from the Holy Quran, and spoke on the birth and doings of the Prophet, followed by a hymn and poem by the students of the school which was highly appreciated by the audience.

Lady Muhammad Shafi of Lahore gave a very interesting description of the life, teaching and mode of living of the Great Prophet, and how, even going through persecution, he stood for Truth and Islam; and above all he raised the status of women to a high level,

and the speaker asked the audience to follow in the footsteps of the Holy Messenger and be true to the principles of Islam. Lady Shafi's speech was greatly admired by the audience and her voice shall ring for a long time in the ears of those who heard her.

Begum Gulshan Ara Wahab, Mrs. A. Z. Khan, Miss. A. Majid B. A., Hamida Sultan Begum, Mrs. M. Basheer and Zaibunnessa Begum also spoke on the life of the Holy Prophet.

It was pleasing to note that the staff and the students of the Shamsia Madrassah came from Garden Reach to attend, and the girls of the Muslim Orphanage were also invited as usual by the School.

Calcutta. H. A. H

MUD SLINGING ON VASWANI

SIR,—A little sheet has been hurling personal attacks on Vaswaniji and his work. The work continues to grow and he himself never refers to the gross misrepresentation of the little sheet. Its recent issues fell foul of Sri Chaitanya's cry :—"Hari Bol" and the Muslim Dervish occupying the *gadi* of Kutub Shah, the Sufi Saint of Hyderabad. When questioned—Vaswaniji said :—

"When this little sheet bespatters gutter at me, I smile and pass on! But when it ridicules the cry "Hari Bol" in which *satsangi* brothers join, it only ridicules itself. The cry "Hari Bol" was Sri Chaitanya's sacred watchword. It purified many hearts. And it has pained me to find that a Muslim *dervish* occupying the *gadi* of a poet-saint is, also, become the target of this little sheet's foul attacks. To accuse this Muslim *dervish* of "impurity" saying that his "feet are unholy" is to reach the very heights of melancholy mendacity."

In a letter over his signature to the vernacular press Vaswani deplores attacks on the Muslim occupant of the *gadi* of Kutub Shah,—a spiritual leader of Sind. Vaswani writes :—

"I officiated recently at the marriage ceremony of a *satsangi* brother. The honoured occupant of the *gadi* of Kutub Shah was present on the occasion. I feel proud of the friendship of this Muslim *dervish*. The bridgroom is one of his disciples. At his request, the *dervish* very kindly attended the ceremony. I met him after the ceremony. I hold him in high esteem. Some *satsangi* brothers and sisters also had his *darshan*. But a weekly paper referring to this *dervish* and these sisters writes that "they (sisters) placed their pure hands on his unholy feet!" What a gross misrepresentation! No sister of the *satsang* placed her hands on his feet. A teaching of the *satsang* is that no sister should touch the feet of any man. And to say about a *dervish*, a servant of God, that his "feet are unholy" is to reach the very limits of folly. Kutub Shah is the pride of Sind; and his successor, the *dervish* on the *gadi*, is well worthy of high esteem."

Hyderabad (Sind).

A CORRESPONDENT.

Questions & Answers

M Karim Bakhsh, Baghbanpura.

1. Muslims generally believe that 'Mehdi' will appear as narrated in the traditions of the Prophet (may peace be upon him). Is he a particular man? If so, who was he? I am told that there is no tradition in the collections of Imam Bukhari and Muslim. If so, what is the cause?

A. The reports about Mehdi are very conflicting and confusing. Bukhari and Muslim therefore do not mention them at all, as being un-reliable. The common conception that Mehdi will convert non-Muslims to Islam at the point of the sword is against the teachings of the Quran which lays down that in the matter of conscience there is to be no compulsion whatever.

2. You believe Jesus did not die on the Cross and was taken alive in the grave. I think his disciples secretly took him out of the grave and nursed his wounds but he could not recover and died. If he recovered and came to Kashmir and was buried there as you assert, why do we not find any record of his preaching for the time he left his country till his death in Kashmir? Why did he leave the lost sheep of Israel for whom he had come?

A. We do find traces of Jesus' teachings in the religious thought of India. There is a striking similarity between the teachings of Jesus and Budha and this is attributed by experts to the impact between Buddhist monks and Jesus Christ. It must be remembered that Buddhism flourished in the valley of Kashmir at the time as well as in the adjoining parts, the N. W. F. P., where every day relics of that civilization are unearthed by the Archaeological Department.

In coming to this side, Jesus did not leave the lost sheep of Israel but went in quest after them; for whereas only two of the 12 tribes of the Israelites were settled at the time in Judea, the remaining 10 had been driven into banishment, and were settled in Afghanistan, N. W. F. P., and Kashmir. In these parts you still find some villages bearing the same names as some of those in Palestine. The Jewish refugees, it seems, brought, not only their characteristic features with them which are still noticeable in the Pathans and the Kashmiris but also the names of their villages and some of their customs. In the trans-border, for instance, you still find that a truce between two contending tribes is known by the word *teega*, literally a slab of stone. Exactly this was the way in the Biblical age to mark the conclusion of peace between two parties—viz. by putting a slab of stone between them.

3. Jews are blamed for killing the prophets. Will you please name them?

A. We believe that prophets enjoy Divine protection and were never killed. The word

you render as "killing" should be "fighting" or "attempting to kill". The dictionary bears out this meaning.

4. Is there any reference about the evolution of man in the "Quran". If so, please quote with a concise note.

A. The Quran is not a treatise on biology. It deals with the evolution of the spirit of man. The physical evolution of man is at best a matter of conjecture and a research student in this direction will find much suggestive material in the pages of the Quran.

5. Were the children of the first man created on the earth in the same form as we are at present?

A. The Quran does not speak of any first man. The Adam spoken of is used in the sense of the whole human species. Was there a first man born, and, if so, how and how were his children born—all this is enveloped in mystery.

6. Will you please explain C. IV Verse 1 and C. 76 Verses 1 and 2?

A. This verse (iv: 1) mentions the creation of man from (نفس واحدة) which does not mean "a single man" but "a single essence". From the same essence, it is added, was created his mate. From this male and female, the race of man multiplied. It emphasizes the unity of the origin of all mankind and of both the sexes and hence their equality.

Verses 76: 1, 2, call attention to a stage when man was a nonentity, then a stage when from a small life-germ he took birth and then a stage when he was gifted with intelligence. With the dawn of intelligence, he was shown the right way but it was left to him to follow it or not. The first two verses speak of man's physical evolution, and the wonderful way in which man, from a mere insignificant human seed grows up to be the Lord of Creation. From the physical, attention is transferred to its parallel in the spiritual realm, emphasizing that for the spiritual self of man too, there is a great destiny in store. How that destiny can be achieved has been shown in the following verses.

7. Age of Noah as mentioned in the Quran is 950 years (see 29 verse 14). Mention of Abraham after verse 15 is no proof that Noah's age indicates promulgation of his laws for so many years. If so, is there any historical proof of this?

A. We know of no historical proof to that effect. According to the Bible, between the birth of Noah and that of Abraham there elapsed a period of 952 years. From this it may be inferred that the reference in 950 years' stay of Noah may be to the life of his dispensation.

Hamid Raza, Aligarh

1. In how many senses is the word "resurrection" used in the Quran? What rational

proof of resurrection" or Day of Judgment can satisfy a sceptic or an atheist? Bishop Barnes, a Modernist, does not believe in the Resurrection of body on the Day of Judgment when life will be extinct. Please explain it on a scientific basis.

A. Resurrection has been used both in the sense of the doom that overtakes a people in this very life and of rising to a new life after death. There is nothing unscientific in the idea. A particular deed, like a particular seed, gives birth to a corresponding consequence. We utter not a word, nor move a finger but in doing so we sow a seed which must some day bear a corresponding fruit. Some of such fruits we taste in this very life. Others will manifest themselves in the life to come. Thus the coming life is a scientific sequel to the present one. Of course it will not be the resurrection of this same physical body, for, according to the Quran and the Hadith, the coming life would be on a spiritual plane. The bodies with which souls would be clothed would be non-material. Dr. Barnes is right in rejecting the Christian idea of physical resurrection.

2. What is your opinion about the so-called Apocryphal Books of the Old and New Testaments, and especially apocryphal Gospels? Personally I think that the so-called apocryphal Gospels are as reliable as the present Canonical Gospels, although none is wholly true or reliable. The Roman Catholic belief in the apocryphal Gospels gives strength to the view that they do contain some elements of truth. But how does the general body of the Church allege them to be apocryphal and the present synoptic Gospels to be genuine although modern higher criticism has proved the latter to be unreliable and not wholly genuine.

A. It is now admitted by the Christian Church itself that even the Synoptical Gospels are not genuine in the sense that they are not the exact words of Jesus. In a recent issue a correspondent called attention to the open confession on the part of a Christian organ of Calcutta, that these Gospels are "just treasured fragments of writings of early Christians, stories of Christ's life and letters written by his teachers." If this is true of the Synoptical Gospels, it is much more so of the apocryphal.

3. Is Europe coming nearer to Islam?

A. Europe is the best soil for the propagation of Islam, for it is there that one finds the pre-requisite of the realization of truth—viz, an open mind and the free play of reason. In so far as the Muslim East has lost this frame of mind, it has fallen off from the high standard of Islam which made early Muslim a world-force.

4. According to the Holy Quran, man and woman come from the same essence or
(See page 8)